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## CORRESPONDENCE.

SEBASTE, TURKEY IN ASIA, *August 10, 1883.*

*Sir :*

Those of your readers who are interested in the exploration of Greek antiquity in the East, are no doubt acquainted with the work in Asia Minor during the past three years, of Mr. W. M. Ramsay, of Oxford. But for the information of those who are not familiar with the archaeological doings of the day, it may be necessary to state that the object of Mr. Ramsay's journeys is to illustrate the history of Asia Minor by a careful and comprehensive study of all the existing remains of antiquity. Accordingly copies and impressions of inscriptions are made, the sculptured monuments are drawn and described, coins of cities are collected as far as feasible, and in short, the aim is to do everything that will in any way illustrate or increase our knowledge of Greek and Roman antiquity in Asia Minor. Last winter in Athens it was, of course, well known in archaeological circles that Mr. Ramsay contemplated an extensive tour in Asia Minor during the present summer, and it was also known to a few that two members of the French school at Athens had a similar archaeological journey in view. Mr. Ramsay was asked to give a minute description of the route he proposed to take, in order that the Frenchmen might traverse a different district and not interfere in the least with the English expedition. In explanation of what follows it is perhaps proper to state that the writer was invited to join the English expedition.

The Frenchmen left Saraikieui, the present terminus of the Ottoman Railway, about ten days before we did. One of the two became ill and returned to Smyrna, leaving M. Paris to continue the journey alone. We had not proceeded far, when we were astonished to find ourselves upon his trail. We could see what he had done, or more properly speaking what he had left undone. We noticed that he left whole series of villages unvisited and unexplored. Even in places he had touched we saw that much had been left undone that might easily have been done with but small expenditure of time and energy. For instance, in one village we copied nine inscriptions which M. Paris had left untouched. This we knew because some digging and adjustment of fragments was necessary in order to read the inscriptions. All this very apparent hurry led us to believe that M. Paris was heading for the eastern country, and took cognizance of things in intermediate districts simply *en passant*.

But it appears, as will be seen presently, that this was intended for earnest work in the line of archaeological research. After a time we passed through the villages Sevaslee and Seljikler, in the neighborhood of which the ancient Sebaste was situated, its name being preserved in the modern Sevaslee. Ten days after our visit to these villages the July number of the *Bulletin de Correspondance Hellénique*—the publication of the French school at Athens—came to hand. This July number was published in advance of the May and June

numbers; at least the latter had not yet reached the subscribers in Smyrna. In the July number we found a paper on the inscriptions of Sebaste, by M. Paris. He had brought his short excursion to an abrupt termination and had gone to Smyrna to publish the results of his journey. A glance at his paper sufficed to reveal to us errors in almost all of the inscriptions. We were thoroughly convinced of the accuracy of our readings, but when, in the course of our zigzags, we found ourselves once more in the neighborhood of Sevaslee and Seljikler, it was made convenient for the writer to revisit those villages in order to verify our own readings as well as those of M. Paris. Besides this, impressions of the stones were made, so that the accuracy of the statements which follow may be easily verified. The long inscription published by M. Paris bears the date 99 A. D., and most probably marks an era in the Hellenisation of the city of Sebaste. The *γερονσία* was a feature of Greek cities, and as the cities of the interior became Hellenized they adopted, among other things, the institution of the *γερονσία*. So that on the whole it may be safely assumed that the stone was erected in commemoration of the organization of the *γερονσία* in Sebaste. It may, however, be noted that the interpretation of M. Paris is altogether different.

In lines 1-2, M. Paris reads 'Ασκληπιάδου 'Ερμογένους. It is true that here the stone is much worn, but nevertheless 'Ασκληπιάδου τοῦ 'Ερμογένους may be easily distinguished. In line 4, M. Paris reads [—]να τοῦ καὶ 'Αντωνίου, but the stone has Παπᾶ τοῦ καὶ 'Αντωνίου. In line 29, col. 1, he reads Μηρόφιλος Βλέπιδος φύσει Εὐπάτορος. It is true that here M. Paris has the correct reading so far as the letters themselves are concerned, if I may except a distinct and unmistakable dot both before and after the B of his word Βλέπιδος. Still that he understands the signification of the letters is a daring assumption. I need scarcely mention that Μηρόφιλος β' is the short way of indicating that the man in question bore the same name as his father, or in other words it stands in place of Μηρόφιλος Μηροφίλου. It was usual to write the second name of a man after that of his father, so that the passage under discussion is clearly Μηρόφιλος δις Λέπιδος φύσει Εὐπάτορος. In line 31, col. 1, M. Paris reads 'Ιλέγων; the stone has φλέγων. The down-stroke of the φ is bold, while the circular part is quite small, but it is very plain even in the impression. In lines 40-41, M. Paris gives up the contest and reads:

'Αλέξανδρος Μελίτωνος ΔΟΝ  
Διόδωρος Ξανθίππου Γείνος.

This apparent difficulty is easily explained. The stonecutter inserted the latter half of the word Δουγείνος under the ΔΟΝ in line 41, seeing that the space in line 40 was limited. The -γείνος is not horizontal, but runs at a small angle upwards, from which it is clear that line 40 must read 'Αλέξανδρος Μελίτωνος Δουγείνος.

In line 46, col. 1, M. Paris reads Γέμος Δάδων; the stone has Γέμιος Λάδων. The name Γέμιος sounds queer enough, and may be a mistake on the part of the stonecutter for Γέλλιος, but the M is certain. In lines 41-42, col. 2, M. Paris reads Παπᾶς 'Ιπποκρίτου τοῦ καὶ Νοντάνου, and assures us that both his copy and his impression have Νοντάνου, not Μοντάνου. This is doubtless true, but the stone and my impression both read unmistakably Μοντάνου, and just as unmistakably

Μηνοκρίτου instead of the Ἰπποκρίτου of M. Paris ; that is, Παπᾶς Μηνοκρίτου τοῦ καὶ Μοντάνου.

For the sake of completeness and easy reference the text of the inscription is inserted here.

Ἄγαθῇ Τύχῃ

Ἔτους ρπγ' ἐπὶ ἱερέων Ἀσκληπιάδου  
τοῦ Ἑρμογένους καὶ Ἐάνθου Ἀρτέμων[ος]  
οἱ ἰσελθόντες [ε]ἰς τὴν γερουσίαν·

Θεογένης Παπᾶ τοῦ καὶ Ἀντωνίου,

5 Ἀριστῶνις Γλύκωνος, Διόδωρος Ἰπποδάμου,

COLUMN I.

- Μένανδρος Διονυσίου,  
Παπᾶς Κέλσου,  
Διόδωρος Μηνοφίλου,  
Διονύσιος Ἀριστέου,  
10 Ἡλιάς Ἀπολλωνίου,  
Θεογένης Θεογένους ἰατρός,  
Ἰππόνεικος Ἀρτεμιδώρου,  
Διονύσιος Νίγερως,  
Δάδης Ἀλεξάνδρου,  
15 Φίρμιος Πατροκλέους,  
Μόσχος Ἰππονείκου,  
Νεικασίων Βύλλωνος,  
Εὐφραστος Καίσταρος,  
Μάρκος Οὐαλέριος Κρίσφος στρατιώτης,  
20 Ἀθᾶνις Ἀπελλᾶ,  
Ἑρμογένης Νεικασίωνος,  
Κοῦαρτος Ἀπολ-  
λωνίου,  
Μόσχος Μενάνδρου,  
25 Πατροκλῆς Διοδώρου,  
Μόσχος Ἀπελλᾶ,  
Ῥώμαις Ἀππολλωνίου,  
Πρωτᾶς Ἀντιφῶντος,  
Μηρόφιλος . Β . Δέπιδος  
30 φύσει Εὐπάτορος,  
Μ. Οὐαλέριος Φλέγων,  
Ἀτταλος Ἀρτεμιδώρου,  
Γάιος Οὐαλέριος Δό[ν]τος στρατιώτης,  
Μελίτων Κώκου,  
35 Σισίνης Μενεστράτου,  
Νεικᾶς Τιμοθέου,  
Γάιος Καρβεῖλις Γαίου υἱός,  
Φαβία, Μιθραδάτης,  
Δημήτριος Ἀππᾶ,  
40 Ἀλέξανδρος Μελίτωνος Λον-

COLUMN II.

- Διονύσιος Διονυσίου,  
Ἀσκληᾶς Κέλσου,  
Θενδᾶς Ἀριβάζου,  
Μοσχᾶς Μενεστράτου,  
Μενεσθεὺς Θενδᾶ,  
Ἀλέξανδρος Θενδᾶ,  
Μηνοκρίτος Ἐάνθου,  
Ἀνδρων Διοδώρου,  
Ἰππόνεικος Ἀντιφῶντος,  
Ἀλέξανδρος Μενάνδρου,  
Γλύκων Ἀριστῶνιδος,  
Ἀντιφῶν Πρωτομάχου,  
Γ. Ἰούλιος Πρόκλος,  
Κλανδία Τευθραντίς,  
Γ. Ἰούλιος Πρόκλος υἱός,  
Ἰουλία Ἰουλιανῇ θυγάτηρ,  
Γ. Ἰούλιος Πρόκλος Αἰλιανός,  
Γ. Ἰούλιος Γερμανός,  
Μοσχᾶς Ἀππᾶ,  
Ἀντυλλος Φιλοπάτορος,  
Διονύσιος Διουν-  
σίον Φλαουιανός,  
Ὡλος Ἀλφίος Ἀπερ,  
Ἀριστέας Διονυσίου,  
Κράτης Ἰπ-  
ποδάμου,  
Νεικομάς Σόλωνος,  
Ἀπελλᾶς,  
Ἀπελλᾶ,  
Εὐμένης Ἀπολ-  
λωνίου,

## COLUMN I.

Διόδωρος Ξανθίππου, -γείνος,  
 Παπᾶς Ἀμφικάτου,  
 Μελίτων Μελίτωνος,  
 Ἀλέξανδρος Τειμοθέου,  
 45 Διόδωρος Τίτου,  
 Γέ[λλ]ιος Λάδων,  
 Ἰουλία Τευθραν[τίς]  
 Πρόκλου θυγάτηρ,

## COLUMN II.

Παπᾶς Μηνοκρίτου  
 τοῦ καὶ Μοντάνου,  
 Ἀνδρέας Μάρ-  
 κου,  
 Διόδωρος  
 Πατροκλέους,

There is much doubt and uncertainty about the functions of the priests and priestesses of the Roman Emperors, as well as concerning the date of the institution of the office. Consequently all inscriptions which bear on this interesting point are of great importance, especially if they are dated, as is the case with the following inscription. The date of an inscription is always important, and it is in regard to the date of this inscription that M. Paris has sinned grievously. The stone has ΕΤΟΥΣ • ΣΠΘ in large and perfectly preserved letters, with an unmistakable dot between the two Σ's. This makes the date 205 A. D., whereas M. Paris leaves out the Σ of the date and reads ΠΘ, that is, 5 A. D. Thus he misses the truth by a matter of 200 years.

Κατὰ τὰ πολλάκις δόξαντα  
 τῇ βουλῇ καὶ τῷ δήμῳ  
 Μεμμίαν Ἀρίστην Τευθραν-  
 τίδα ἀρχιέρειαν τῆς Ἀσίας  
 οἱ ἴδιοι θρεπτοὶ παρ' ἐαντῶν,  
 ἐπιμελησαμένον Κ. Μεμμίου  
 Κύρου τοῦ τροφέως αὐτῆς  
 ἔτους σπθ', μη(νὸς) ια', κ'.

The inscription is in the wall of the minaret of the mosque. It is noteworthy that on a ground stone of this same minaret there is another inscription, not ten feet distant from the one given above. For this inscription we look in vain in the paper of M. Paris.

In the following inscription M. Paris reads *ποιουσαμένης* instead of *προνοησαμένης*. The letters *νοη* are in ligature, so that the *ν* and the *η* are combined, and above them is a small *ο*; the *π* and *ρ* were also most probably in ligature, although in my copy I find *π* alone.

[Ἄγα]θῇ τύχῃ

Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησεν  
 Κό(ντον) Μέμμιον Χαρίδημον  
 Τεύθραντα, Ἀσίας ἀρχιερέων  
 ἐγγονον, ἥρωα, ἀριστον ῥήτορα,  
 τῆς ἀναστάσεως π[ρ]ονοησαμένης  
 Στατειλίας Καλλιγάνης τῆς  
 μητρὸς αὐτοῦ  
 ἔτους τκθ', μη(νὸς) θ'.

Date 245 A. D.

In the following inscription in the yard of the Mussafir Odah of Seljikler, M. Paris wonders at the strange form παντοπωλης. Unfortunately the stone has παντοπώλης pure and simple.

Not having the Bulletin beside me, I do not know what M. Paris has made of the praenomen in line 1. The stone is broken at the commencement for the space of three letters. The first letter is gone; the second is probably an N, the third is either a T or a Γ. The praenomen may be 'Αντ., but cannot be Αύρ.

[ 'Αντ ? ] Πωλλίων παντοπώλης  
 αὐτῷ καὶ τῇ γυναικὶ Αὐρ.  
 Ἀμμία Ζηνοδότου καὶ τοῖς  
 τέκνοις αὐτοῦ κατεσκεύασεν  
 ζῶν τὸ ἡρώων • εἰ δέ τις ἕτερον  
 ἐπισενέγκῃ τινὰ ἔστω αὐτῷ  
 πρὸς τὸν θεόν.  
 ἔτους τμ', μη(νὸς) θ', κ'.

Date 256 A. D.

J. R. S. STERRETT.